

The Anglican Digest

Our 40th Anniversary Year



Transfiguration A.D. 1998

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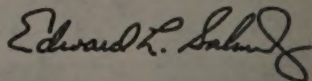
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Dear Friends,

Warmest greetings to you as we celebrate the 45th Anniversary of the Episcopal Book Club and the 40th Anniversary of *The Anglican Digest*. The *Digest* was founded by the Rev. Howard Lane Foland to promote the Episcopal Book Club. We have continued these ministries to the Church since Father Foland's retirement and death.

The *Digest* has become one of the major publications in the Anglican Communion. We make available to the Church the best of the printed word from parish and diocesan papers throughout the world.

If you are not a member of the Episcopal Book Club, I invite you to join and receive four selections each year. Your membership not only helps us republish classics of the faith that are out of print, but also to encourage new scholarship. If you have not made a contribution to the *Digest*, do so now, and help make it a strong ministry of the Church.



FRONT COVER: Transfiguration window,
Cathedral Church of the Advent, Birmingham.

Photo: David Arn.

TRANSFIGURATION HYMN

O MASTER, it is good to be
High on the mountain here with thee
Where stand revealed to mortal gaze
The great old Saints of other days;
Who once received on Horeb's height
The eternal laws of truth and right;
Or caught the still small whisper, higher
Than storm, than earthquake, or than fire.

O Master, it is good to be
With thee, and with thy faithful three:
Here, where the Apostle's heart of rock
Is nerved against temptation's shock;
Here, where the Son of Thunder learns
The thought that breathes, and word that burns;
Here, where on eagle wings we move
With him whose last best creed is love.

O Master, it is good to be
Here on the holy mount with thee:
When darkling in the depths of night,
When dazzled with excess of light,
We bow before the heavenly voice
That bids bewildered souls rejoice,
Though love wax cold, and faith be dim,
'This is my Son! O hear ye him.'

—A.P. Stanley, 1815-1881
The English Hymnal

From the Editor and Birmingham's Dean . . .

THE EMPEROR'S NEW CLOTHES

THE FEAST OF THE TRANSFIGURATION presents an important opportunity once again to take away the grinning masks of the Jesus-Seminar, like the gloating ghouls surrounding Maleficent's throne in *Sleeping Beauty*, and observe the repellent fact not only that "the emperor has no clothes"

but that the face behind the mask is frozen in animus.

We wish to express ourselves in strong language because the claims of the 'Seminar' and its supporters are not only backed and bankrolled by a well oiled publicity machine, but important sectors of the media, from PBS to the weekly

news magazines, continue to publish their claims as if they were Gospel, let alone new. As Professor Martin Hengel has written, the great percentage of what they claim, by which "Jesus is painted as a totally unapocalyptic Jewish Socrates or wise Cynic teacher," is "New Testament scholarship confused with some sort of historical science fiction" (*Studies in Early Christology*, Edinburgh 1995, pp. 67-68).

Why the strong riposte from TAD?

First, the old, old argument that the Jesus of history and the Christ of faith are two essentially different entities comes at us every year now with



the broad appearance of plausibility. Like time's (*Time's*) ever-rolling stream, this theory is thrown straight in the faces of faithful Christians on an annual basis, usually around Holy Week and Easter. The argument is that St. Paul and the early Christian community created, from shreds and patches of contradictory reminiscence concerning a wandering rabbi, the compelling mirage of Jesus Christ.

It used to be that this idea would come forth every 30 years or so. Thus there were Schweitzer and Wrede at the start of the century, then Rudolph Bultmann and some of his students at mid-century, and now the Jesus-Seminar with its media-acolytes at the end of the century. But for the last five years, this perennial philosophy has emerged every spring from American departments of religious studies like the hibernating grizzly hunting for a salmon to stuff in its mouth. We shall always need to be vigilant in calling this by its proper name.

Second, important elements within our own Church seem to have been snowed by the argument. For all of Dean N. T. Wright's outstanding work on world-wide lecture tours and the published opposition of many learned minds, some people of good-will still take seriously the

claims of the Seminar and its co-belligerents.

We understand that Marcus Borg, for example, is a nice man. We observe his amazingly high profile in "the world." But why are Episcopal clergy and parishes sponsoring his lectures? Unless his views and the views of the others are true! We are convinced they are not.

They are not true because they have been formed, according to the written disclosure of many of their proponents, by *personal agendas*. These agendas seem, with a strange sort of consistency, to involve subjective reactions on the part of these writers to heavy doses of conservative religion in their prior personal histories.

Read the books, especially the prefaces and the introductions. They are **autobiography become theology**. It is always a good idea to get cautious when you see that a writer's views have been formed by a desire to get back at "father figures," whether the "father figures" are conservative evangelical ones or conservative Roman Catholic ones. We detect personal animus, rooted in acknowledged personal histories, in several of the works of the 'Jesus-Seminar' and those sympathetic to their ideas. When we read this material, we get the Oedipal shakes!

Third, the New Testament's continuity between the 'historical Jesus' and the Christ of faith is demonstrable and abundant. Take just the First, Second and Fourth Beatitudes. They are unique in the history of religions. Jesus' earthly ministry was one unstopping labor of love in the interests of living out these incomparable "Blesseds." His association with the tax collectors and sinners; the blind, the halt and the lame; the lepers and the demon-possessed; the good, the bad, and the ugly—He demonstrated in His life *then* what we know to be true of His presence *now*. The Friend of Sinners is the Compassionate Christ!

Fourth, the Church needs to affirm with the warmest possible confidence that we love the One who has loved us and we shall speak up for Him. He does not need us, but the world does: our friends do, our shaky fringes do. Even our opponents do. Let them have their say. And they are having it. Only *Titanic* has a better publicist. But we shall parry them. It is not in vain that St. Paul gave us the caution of II Corinthians 11:13-15.

The Feast of the Transfiguration presents a mag-

nificent chance for us to snatch away those unholy masks. Why? Because Jesus was revealed on the Holy Mount to be both fully human and fully divine. The Transfiguration was the fulcrum of His ministry, for "(the disciples) were exceedingly afraid. And a cloud overshadowed them, and a voice came out of the cloud, 'This is my beloved Son; listen to Him'. And suddenly looking around they no longer saw anyone with them but Jesus only" (St. Mark 9:6-8). He was again their "historical Jesus." But the point had been made!

Later they remembered.

—A Blessed Transfiguration
From your Editor and from the Dean





THE ANGLICAN INSTITUTE
AND
THE AMERICAN CATHEDRAL IN PARIS
present



WHO DO YOU SAY THAT I AM?

A Conference On Christology & The Church
September 29 - October 1, 1998
Paris, France

The Most Rev. and Rt. Hon. George L. Carey, Archbishop of Canterbury – Christology and the Church.

The Rev. Dr. Christopher Hancock, Vicar, Holy Trinity, Cambridge; Former Professor of Theology, Virginia Theological Seminary – The Christological Problem.

The Rev. Dr. Richard Reid, Former Dean and Professor of New Testament Studies, Virginia Theological Seminary – The Necessity of a Biblical Christology.

The Rev. Dr. N. T. Wright, Dean, Lichfield Cathedral and Author – The Biblical Formation of a Doctrine of Christ.

The Rev. Dr. Alister McGrath, Principal, Wycliffe Hall, Oxford and Author – A History of Meanderings in Christological Thought.

Alan Crippen, The Witherspoon Foundation and Author – The Biblical Christ in a Pagan Culture

The Rt. Rev. Alpha Mohammed, The Diocese of the Rift Valley, Tanzania. Conference Chaplain.

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The American Cathedral in Paris

THE BIBLE

ship Scripture's living power.

Sufficiency

THE ANGLICAN INSTITUTE and *The Anglican Digest* held their 5th Annual Conference in Colorado Springs April 22–24. Over 350 participants from six countries gathered to hear the nine speakers address this year's topic, "The Bible."

Purpose

The purpose of the Institute, according to the Rev. Donald Armstrong III, rector of Grace Church, Colorado Springs and rector of the Institute, is "to lift up orthodox Christianity. Not necessarily over and against the left or the right, but to lift up the center on its own merits." By and large the nine speakers did this, trusting Scripture's sufficiency to speak on its own behalf. Though a few critiqued unorthodox approaches to Scripture (such as the Jesus Seminar and the interpretations of Bishop Spong), most of the speakers successfully conveyed Scripture's power and authority by looking at it on its own terms, leaving participants refreshed, renewed, and grateful for an Episcopal gathering free from acrimony. Combined with the splendid traditional worship at Grace Church, the Institute conveyed in word and wor-

In the first of his three sermons, Bishop Frey spoke of Scripture's authority and sufficiency in terms of its ability to give us an identity through a corporate memory—embodying our human past and describing our promised future, both on earth and in Heaven. He told the story of a Tutsi woman, during the recent genocide in Rwanda, who gave her killer a Bible before she died. "Here, take this Bible. For it is our memory and you do not know what you are doing." With such a stark example, the Bishop summed up what was so eloquently expressed in lectures and song in this three-day conference a world away from such violence. Nothing is more relevant to our world than our Christian heritage. Nothing is more relevant to our world than hearing, telling, and handing on Holy Scripture. Nothing else has such power to tell us who we are and who we can become in Jesus Christ, who is the living Word.

The conference followed a logical progression of topics and speakers: hearing and interpreting the Biblical story; thinking, studying and preaching Biblically; then living and worshipping Biblically. It began with a retelling of the Bible's story from Genesis to Revelation.

In one and one half hours, Bruce Metzger of Princeton Theological Seminary articulated the emphasis of each Biblical book and the consistency in the sweep of the Old and New Testaments. Reginald Fuller, retired New Testament Professor at Virginia Theological Seminary, followed with an address on the interpretation of Scripture. Responding to the methods of interpretation of both "fundamentalists" and narrow historical critics (whom he associated with the Jesus Seminar), Fuller emphasized the need to respect both the humanity and the divinity of Christ when interpreting Holy Writ.

Freedom

As the meeting moved to its formative role of Scripture on those who listen, Alister McGrath, Principal, Wycliffe Hall, Oxford, challenged those who claim that it is liberating to say that Scripture has no authority. He explained how the authority of the Bible reflects a determination not to be enslaved by other forms of authority, thereby protecting the freedom of the children of God. "If we say Scripture has no authority, then under whose authority do we find ourselves?"

The Rev. Fleming Rutledge, theologian in residence at Princeton Center of Theological Inquiry, encouraged the participants to de-

velop a sense of expectation when coming to Scripture. "Since the Word of God is an event, something will happen," she said in her address on the Bible in Small Groups. "What kind of event is up to God. But our expectations condition our response."

Confidence

The Rev. Carol Anderson finished the second day of the conference with her address on Biblical preaching. Dr. Anderson, rector of All Saints' Church, Beverly Hills, California, stated that "Scripture contains all things necessary for preaching." She was alluding to the ordination vow: "I solemnly declare that I do believe the Holy Scriptures . . . to contain all things necessary for salvation." She encouraged participants to regain confidence to be guardians of a revelation already given, of expounding Scripture, and Scripture only.

Her central point, the sufficiency of the Bible, was echoed again and again at this well-organized conference: The sufficiency of Scripture, the authority of Scripture, the beauty and majesty of Scripture, and the ability of Scripture to speak to this world and refashion those who listen.

Among the most challenging of the conference's addresses was the talk on Living Biblically. Richard

Hays, Professor of New Testament at Duke, suggested that "to live Biblically is not to rummage through Scripture to find precedents for our actions. Rather it is to submit to being shaped by the Holy Spirit into conformity with the will of God, as disclosed by the unfolding Biblical story."

He pointed out that current controversial issues which absorb the Church's energy are not high among the chief concerns of Scripture. Speaking of today's culture, he proposed that the greatest danger to living Biblically is hedonism. "We have been coaxed into believing that the highest good is the individual pursuit of pleasure." Further, he suggested that this attitude has shaped how we minister in the Church, seeing as the goal of ministry making people feel comfortable.

End of a Movement!

The third day ended with an address on Worshipping Biblically by the Rt. Rev. Anthony Burton, Bishop of Saskatchewan. He declared the end of the Liturgical Movement! Saying that liturgical renewal had collapsed because of its superficial understanding of the human situation and its questionable scholarship, the Bishop called for a return to the Biblical depths of the Prayer Book tradition. Bish-

op Salmon, Chairman of the Board of both the Institute and the *Digest*, gave a stirring and warm Banquet address to conclude this Conference.

Upcoming Conferences of the Institute are:

Sept. 29–Oct. 1 at the American Cathedral in Paris: "Christology and the Church" with the Archbishop of Canterbury and other Church leaders; Apr. 27–29, 1999 at Grace Church, Colorado Springs: "The Hope of Heaven"; and May 9–11, 2000, at the Cathedral Church of the Advent, Birmingham, Alabama.

—The Rev. Annette G. Brownlee

NOMINAL

CAROL ANDERSON, rector of All Saints', Beverly Hills, California, tells the (true) story of being accosted in the Los Angeles International Airport by an unknown woman when she was not attired in clerical dress.

"Who are you?" asked the woman.

"Why do you want to know?"

"I think I know you. You look familiar. Do you run a museum?"

"Well, sort of."

"Which one?"

"All Saints' Church, Beverly Hills."

"Good heavens!" replied the woman. "You're my rector!"

LABOR OF LOVE

WHEN JIM WILKERSON OF MULLAN, IDAHO, talks about "my" church, he means it quite literally.

In 1993, when the Diocese of Spokane put the tiny building that housed St. Andrew's Episcopal Church up for sale, Jim and his late wife Beverly bought it for the appraised price, \$950.

Still consecrated and used for occasional Sunday services, weddings and funerals, St. Andrew's has become Jim's personal memorial to his wife of 59 years. Beverly died in 1996 after a five-year struggle with Parkinson's Disease.

She attended St. Andrew's all her life. The Wilkersons' home, where they raised two daughters, is next door to the small, wood-frame church. The couple were the church's voluntary caretakers for decades.

Jim, 79, energetic and a jack-of-all-trades, has dedicated his life to preserving the 110-year-old building for posterity.

"I pray to God that He will let me live

long enough to get this church fixed up so it will stand for a thousand years," he says.

He has applied to have the church listed on the National Register of Historic Places and has established a non-profit corporation to carry on the work when he no longer can.

St. Andrew's, which can seat about 60 people, was built in 1888. It initially served as a schoolhouse, four years later becoming home to an Episcopal congregation.

A photograph of worshipers, taken about 90 years ago, hangs on a church wall. Among those in the picture is Beverly Wilkerson's mother as a young girl.

—*Inland Episcopalian*



GOD & SPONG

Dear God,

It is with fear and trembling that I write this letter to you. As you know, I have been an Episcopalian all my life and therefore find it especially difficult to speak fervently on matters of faith. I was raised to listen politely to those in authority (especially religious leaders) and to be open to new and innovative ideas. The worst insult ever uttered about an Episcopalian is that one could be "fundamentalist," and the worst offense is that one might be thought of as inflexible. The result I must admit is a lifetime of relativism and stony silence.

But the time has come to speak. The precipitating occasion was our weekly Cathedral staff Bible study. All sorts and conditions of Christians make up the 15 or so members: young and middle-aged, conservative and liberal, ordained and lay. A copy of John Spong's call for "The Renewal of Christianity" was circulated. This "renewal", according to Bishop Spong, will "dwarf" in intensity the Reformation of the 16th century.

It seems that while Martin Luther humbly tacked his 95 Theses on a door at Wittenberg, Bishop Spong arrogantly sent his Twelve into the far reaches of cy-

berspace via the Internet. (I say arrogantly since nothing in my understanding of church history leads me to believe that Martin Luther considered his act to be the premier to a world-wide revolution. Bishop Spong deems his act to be worthy of debate by "the recognized Christian leaders of the world" and to contain the potential for the salvation of the Christian faith.)

It is not the "recognized Christian leaders of the world" that I am anxious about! Nor is it the scholars and theologians. Rather, my concern is for the ordinary Christian, the person in the pew, the seekers after truth like those in our parish who gather week after week to "read, mark, learn and inwardly digest" the Word of God in Holy Scripture.

These faithful members of our Cathedral staff, among them three full-time youth workers who give tirelessly of themselves to transmit the faith to the next generation, sat in stunned confusion. They could not believe that a bishop of our beloved church would propose that "theism as a way of defining God is dead; that the Christology of the ages is bankrupt," and that humanity's Fall into sin is nonsense.

The group was dismayed that a spiritual leader of the Episcopal

Church would tell them Christ's divinity was in question, his atonement was barbaric, and that the resurrection could not have occurred in human history. Probably the most difficult to swallow was Spong's contention that to pray for God to act in their lives is not only foolish, but impossible.

"What do I say? What do I do?" my heart cried. "I cannot do and say nothing!" I could not and would not answer their beleaguered questions and their bewildered looks with no response at all.

It seemed to me that the issue here is not so much the challenge as the challenger. It is not so much about academic and scholarly debate as it is about the arena for the debate. If Bishop Spong wishes to debate, let him do so with the integrity of his person—not the power of his office. We do not need the shepherd leading the flock away from their source of safety. Why not resign the office and carry on the discussion outside the constraints of the commitment made at his ordination? Bishop Spong should look for other ways to exercise his "right" to speak for the Church.

There are enough challenges to our faith brought forth from the world, the flesh and the devil. Our faith is meant to strengthen us in the midst of struggles, not under-

mine our ability to face them. As I looked around the room, it was not just bewilderment that I saw, but betrayal. How could this attack come from within when they were working so hard to defend the faith from without? These were not angry people; they were grief-stricken. And it broke my heart that it was so.

I wish I had the answer for them. We live in an imperfect world, and the condition of our humanness is fallen. We cannot change that fact nor do we control it. Left to his own devices, Bishop Spong will do what he chooses. (Human sin is no myth!) And I must choose as well—which brings me back to my original point. It is with fear and trembling that I write this letter . . .

God, transform my weakness for the sake of Him who died and rose again, even Jesus Christ, your Son our Lord.

Your servant,
Susan

—Susan Sloan is Canon for
Outreach and Mission, Cathedral
Church of the Advent,
Birmingham,
Alabama



WHAT THE COLLAR COULD DISCLOSE

WHEN DID the clerical collar first grace a clerical neck?

It is difficult to be precise, but the year 1861 is banded about as a good guess. Some time after the 1850s, high churchmen adopted the Roman collar: a white band with no pleats or ruffles. It was starched, as was the fashionable collar, until it was rigid (and, doubtless, very uncomfortable).

A guidebook of 1894 aimed at helping American visitors to England distinguish between churchmen made the following observation: "The High Churchman is

close-shaven, with a collar, high vest and long coat. The Low Churchman with whiskers and neckerchief is neatly attired in the customary suit of black, desiring to appear, and appearing, more of a minister than a priest. The Broad Churchman disports himself in a straw hat and short jacket, sometimes adorning his countenance with a huge moustache, looking like a dragoon on furlough."

After World War I, collars so narrow that they were in danger of vanishing altogether implied an affinity with Rome. The Lower Church you were, the wider was your collar.

Degrees of exposure also signified your leanings. The Anglo-Catholic wing allowed the merest hint of white to glisten at the front of the neck. Evangelicals went the full Monty, encasing their necks in a complete circlet of unbending celluloid.

Oh—and I haven't mentioned fastenings, a vital matter. If the wearer had in mind promotion to an archdeaconry or bishopric (let alone an archbishopric), a rear fastening-stud was essential. Silver or gold were advantageous. A superior version with a T-shaped swivelling end might tip the balance.

Those who opted for the slip-in collar and the shirt with an ac-



'Three-piece suit in best clerical grey'

commodating tunnel in its neck could forget promotion.

For those seeking a high academic post, a collar that had turned faintly yellow with age and exposure was advisable. That faint shade of chrome conferred on the wearer a suggestion of intellectual ability and a wealth of experience.

What about the materials of clerical dress? Poplin or nylon shirts meant a posting to the industrial north and a sour housing estate. Wool—a pleasant country living, possibly in Salisbury diocese, and the offer of a Rural Deanship. Alpaca—a plum job in the Home Counties. Baratheia—moving upmarket fast: possibly a junior bishopric. Corded silk—the world was your oyster.

—*The Rev. David Bryant is Vicar of Lastingham with Appleton le Moors, Cropton and Rosedale, Taddled from Church Times, London*

RADICAL!

CLAIMING TO BE radical, Western-style “liberalism” underestimates both the depth of human sin and the scope of God’s remedy.

—*Bishop Maurice Sinclair
Primate of the Southern Cone
(of South America)*



AFFIRM

“TO AFFIRM THE UNIQUE DECISIVENESS of God’s action in Jesus Christ is not arrogance; it is the enduring bulwark against the arrogance of every culture to be itself the criterion by which others are judged.”

—*Lesslie Newbigin*

WE’RE NOT KIDDING!

ATTENTION CHRISTIANS!

Are you tired of hearing your pastor correct the preserved word of God (the Authorized King James Version), with the Greek or other translations?

Are you interested in attending a Bible-believing Baptist church in the Charlotte area?

If so, call **394-8051**

**Tommy H. Heffner, Pastor
Bible Believers Baptist Church**

LEX ORANDI OR LEX CREDENDI

A LATIN TAG, *lex orandi-lex credendi*, has achieved fame in the last two decades and is often quoted approvingly with respect to liturgy by people who have no real idea what is its history or meaning. In fact, many claim that it underlies the American Book of Common Prayer (1979) and the Canadian *Book of Alternative Services* (1985). The Preface to the latter actually quotes this phrase as the theological principle on which modern liturgy is based:

"Liturgy is not the gospel but it is the principal process by which the Church and the gospel are brought together for the sake of the life of the world. It is consequently vital that its form wear the idiom, the cadence, the world-view, the imagery of the people who are engaged in that process in every generation.

It is precisely the intimate relationship of gospel, liturgy, and service that stands behind the theological principle *lex orandi: lex credendi*, i.e., the law of prayer is the law of belief. This principle, particularly treasured by Anglicans, means that theology as the statement

of the Church's belief is drawn from the liturgy, i.e. from the point at which the gospel and the challenge of Christian life meet in prayer."

The Law of Prayer

Classicists know that *lex orandi: lex credendi* is the same as *lex credendi: lex orandi*. It is important to recognize this fact. Modern writers of liturgy and their defenders seem to think that this Latin tag is only to be translated one way—the law of prayer is the law of belief. However, it can be translated the opposite way round—the law of belief is the law of prayer. I argue that only when both translations and meanings are held simultaneously can we legitimately use the expression of the classical liturgy of the Common Prayer Tradition from the 1549 Prayer Book to its latest expression, the 1962 Prayer Book of Canada.

Further, I argue that as used by modern writers of the new mix-and-match liturgies, the tag as a claim is true in the way they translate it *only* in so far as it tells us that what they pray is what they believe. That is, they have written into their liturgies a revised form of the Christian Faith because that is where they are in terms of their own beliefs. Then what they pray is certainly what they believe.

However, they ought not to claim that they speak for the whole Church: they speak only for themselves and their supporters, even though their liturgies, because of modern church politics, are forced upon the whole Church. What they really believe is *lex orandi statuatur* (establishes) *lex credendi*. And since they produce the *lex orandi* they also decide what is the *lex credendi*!

To adopt the ideas of the world and to bring them into the liturgy is to make a revisionist liturgy for a new version of Christianity. St. Paul urged the Romans to be transformed by the renewing of their minds (12:2) and to gain a world-view from meditating upon God-in-Christ rather than upon the world around them.

Therefore, the creators of the *Book of Alternative Services* (BAS) wrote a liturgy based on a revised form of Christian doctrine and then called upon everyone to believe what they pray as they use the new Book. *The intention is to change the faith of Anglicans*. Although the American 1979 Book does not have within it any statement or claim of the same kind as that of the Canadian Book, there is sufficient evidence, external and internal, to make a claim against it as I have just made against the Canadian.

Here I will point to the external evidence supplied by the late Urban T. Holmes in an essay *Education for Liturgy* in the book *Worship points the Way*, edited by Malcolm C. Burson, 1981.

As one involved in the creation of new liturgies, Dr. Holmes clearly stated that the BCP (1979) does represent a revised theology and a new approach to the understanding and worship of God. He claimed that the 1960s into the 1970s was a time when there was a shift "away from Cranmer and the Tudor deity" [an unfortunate phrase!]. Then he admitted: "It is unfortunate . . . that we were not clear to ourselves and to others that a real theological crisis lay behind the liturgical movement. Explication of the theological crisis would have served to make what was happening in the new rites not just a pastoral concern or a question of literary taste, but a theological response to our age. It would probably have also made revision even that much more controversial."

Had those involved in preparing the BCP (1979) made clear that they had a new theological agenda, a revision of the classical Trinitarian theism of the Common Prayer Tradition towards existentialist and process theology,

then being taught in seminaries, their work would certainly have been more controversial.

Dr. Holmes also stated: "The 1979 Book of Common Prayer is a product of a corporate, differentiated theological mind, which is not totally congruent with many of the inherited formularies of the last few centuries. This reality must soon 'come to roost' in one way or another."

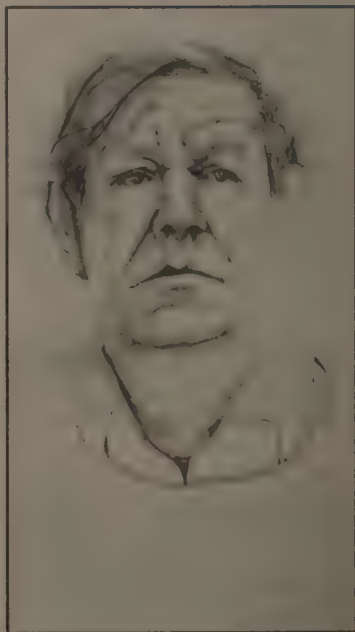
Holmes proceeded to explain what he meant: "The revision was itself the product of an awakening, a newly educated theological consciousness. Now it becomes a source for a much broader awakening through participation, and reflection upon the participation." He is clear that there was a theological agenda guiding at least some of the members of the Liturgical Commission and that this agenda was a different one from that which had led and guided the Common Prayer Tradition of the Anglican Way from 1549 up to the 1960s.

It is not surprising that Dr. Holmes also wrote:

"The task that lies before us is to show how the fact that *lex orandi* is *lex credendi* and to rewrite our theology books in the light of our liturgy. This can be a tricky process."

—The Rev. Peter Toon
in Machray Review, *Prayer Book*
Society of Canada

A TAD POSTSCRIPT



The Book of Common Prayer we knew
was that of 1662.

Though with it sermons may be well,
Liturgical reforms are hell.

—W. H. Auden (above)

AMERICA'S LARGEST PARISHES

Parish	Communicants
1. Atlanta, St. Philip's	5500
2. Dallas, St. Michael and All Angels	4800
3. Houston, St. Martin's	4200
4. Atlanta, St. Luke's	3400
Houston, St. John the Divine	3400
5. Dallas, Incarnation	3300
Pasadena, All Saints'	3300
6. Denver, St. John's	3000
Atlanta, All Saints'	3000
Greenville, Christ	3000
7. New Orleans, Trinity	2900
8. Birmingham, Advent	2600
Darien, Connecticut, St. Luke's	2600
9. Tucson, St. Philip's	2500
10. Atlanta, Holy Innocents	2400
Atlanta, St. Martin-in-the-Fields	2400
Bloomfield Hills, Michigan, Christ	2400
Columbia, South Carolina, Trinity	2400



—1998 Episcopal Church Annual

(Note: The number reported is that of confirmed communicants and does not include baptized children and adults not yet confirmed.)

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CHRISTIAN KARAOKE

EVERYWHERE I GO these days people are talking about the migration of evangelical Christians to older church traditions. A question that sometimes comes up is why do evangelicals leap before they look? What does it say about evangelicalism that so many are leaving it without close inspection of the doctrinal structures of their new church homes?

What I notice about conversations on this subject is that often they lean heavily on an intellectual analysis of the question. People talk about the merits of Reformation versus Catholic doctrines, or Baptist versus Orthodox beliefs, as if the migrants' decision to leave one church for another were primarily a matter of weighing different theologies. The image suggested by this type of analysis is that of a theological wrestling match—"In this corner, weighing 200 pounds and representing the Thirty-Nine Articles, the Archbishop of Canterbury! In that corner, weighing 150 pounds and representing the Twelve Fundamentals, Rev. Jerry Falwell!"—in which migrants have decided to root for the "heavier" theology.

Perhaps this weighing of differ-

ent theologies happens to a certain extent, but it seems that more of a cultural analysis is called for. On this question I suggest that what is needed is less attention to theology and more attention to Christian Karaoke.

I know a dozen people who have made the pilgrimage from evangelicalism to Orthodoxy, Roman Catholicism, or Anglicanism. All are thoughtful people, and theology is important to them. But in each case their initial decision to migrate had little to do with a rejection of evangelical theology. Rather, they left evangelical churches out of despair over evangelical culture. By "culture" I mean a normative way of life, particularly as expressed in material culture, worship, and spirituality.

Material culture: How many times have I heard someone say, "I came to the point where I wanted to worship God in a sanctuary instead of an auditorium." The preference here is for a church architecture that edifies the eye, mind, and soul as opposed to drywall boxes that are devoid of symbolic meaning. There is an emerging desire for stained glass windows over overhead projectors, for a focus on the altar instead of the preacher, for bells, vestments, and banners that direct the whole of one's senses to the holiness of God instead of the

bells (beeping wristwatches), vestments (business suits and power suits), and banners (Just Do it!/Obey Your Thirst!) directing attention to the vanity of the shopping mall.

Worship: All churches have an order of service. Some are more rigid, dry, and man-centered than others. This is why some are leaving evangelicalism. They find the ancient liturgies of the older church traditions to be more flexible, expressive, scriptural, and focused on the adoration of God than the stripped-down liturgies they encountered in evangelical churches or the standardized pep rallies of charismatics. "I love the liturgy," a friend says. "It bathes every activity of my day in prayer, and gives me a language for expressing my thoughts to God that I never could have come up with on my own."

Spirituality: One has only to compare the prayer language of the typical evangelical prayer meeting with those of the liturgical churches to understand why some leave the former. (And this is the comparison that needs to be made: no one leaves robust Evangelical churches for listless Catholic churches). The evangelical preference for extemporaneous prayer all too often results in a litany of form prayers, such as the familiar "Prayer of the Just": "Fa-

ther, we just want to thank you, Father, we just want to praise you, Father. Just help us Lord, just help us to enjoy this time of sharing now, Father, just bless us, Lord, etc., etc."

Against this background, I know one person who became interested in Anglicanism when for the first time he heard and prayed St. Patrick's Breastplate. There was no going back to the "Prayer of the Just" after that!

It seems that what all this says about evangelicalism is that it pays a high price for its Reformation iconoclasm. Contemptuous of "tradition," it has refused to nurture a robust culture of its own, culture rooted in the Scriptures.

An unintended result has been, and continues to be, the uncritical adoption of the dominant cultural traditions of its host society, which in the case of Americans is the culture of consumption.

Which interpretation is correct will be proven in time, when the migrants either settle down in a new tradition and make it their own, or become restless shoppers searching endlessly for bargains on the Holy Grail.

—*Taddled from a longer article by
Dr. Lendol Calder via Touchstone
The Fellowship of St. James
P.O. Box 18237
Chicago, Illinois 60618*

GOthic REVIVAL

MANY OF THE FAMILIAR features of present day Church of England worship, are the product of both the Gothic and Ritualist revivals. By far the most frequently held Anglican service, for example, is now Holy Communion, which is held daily or at least weekly in many churches. Before the mid Victorian period, however, Communion services were comparatively rare, being generally celebrated only at major Festivals. The standard Sunday services were those of Morning and Evening Prayer, each accompanied by a sermon.

On entering the church at service time, moreover, the modern traveller may well witness members of the congregation bowing or even genuflecting towards the altar before taking their seat—a practice which would quite rightly have been viewed as shockingly “Popish and idolatrous” before the onset of Ritualism. The altar itself will doubtless be decked with candles and a cross, unthinkable additions in pre Anglo-Catholic times, when the simple communion table bore only a white linen cloth and perhaps a Bible on a cushion.

When the ministering clergyman appears, he will most probably be wearing elaborate vest-

ments coloured according to the ecclesiastical season of the year—white or gold for the greatest festivals, red for the feast days of martyrs, blue or purple during Lent, and green for other times. He will thus be following pre-Reformation Catholic practice as reintroduced under the influence of the Camden Society, instead of observing the older Church of England tradition of officiating in an unadorned white surplice and black scarf, worn over a black cassock.

The service having begun, the congregation will generally kneel on hassocks to pray, and for the Creed they will stand and turn eastwards, sometimes crossing themselves in the Catholic manner at the conclusion of this part of the service.

All these things—anathema to most of those who led the Anglican Church at the Reformation—proclaim the triumph of the Ritualist view that the Church of England is essentially a Catholic institution, separated from Rome only by an unfortunate historical accident.

It was the Gothic Revival, then, that produced the typical English church interior as we know it today. For only a few hundred churches—too remote to warrant interference, too poor to afford it, or in a few cases resolutely defend-

ed by vicar or parishioners—escaped Victorian “restorations.” Yet for all its faults, the revival produced some splendid churches of its own, especially when the early passion for rigid “correctness” had run its course. Among them are J. L. Pearson’s breathtaking St. Augustine’s at Kilburn in London, built for the highest of High Church congregations in the 1870s; and Bodley’s gorgeously decorated church at Hoar Cross, raised for a wealthy and eccentric patroness during the last quarter of the nineteenth century. By that time, moreover, the principles of Gothicism had been extended not merely to Anglican churches but also to Nonconformist chapels. It had permeated not only other buildings associated with religion or general worthiness (like schools and hospitals) but also many that had no such connection, including town halls and even public lavatories. Even if he wishes, then, the traveller cannot escape the Gothic Revival in some form, and can only wonder at the power of the phenomenon that transformed British places of worship so comprehensively.

—*A Traveller’s Guide to
Places of Worship*
by Charles Kightly, Routledge
& Kegan Hall

THE WORDS OF ADMINISTRATION

The Body of Our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The Blood of Our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ’s blood was shed for thee, and be thankful.

The first words of each of these sentences were the Words of Administration in *The Order of the Communion* (1548) and the 1549 Prayer Book. They are a conflation of the forms in the Sarum rite and in Hermann’s *Consultation*. The second half of the sentences was substituted in the 1552 Book. Queen Elizabeth’s revision of 1559 put the two parts together, so that both the objective gift and the subjective attitude would have coordinate expression. This is the one place in the Eucharistic rite where the formulas become singular and personal—‘given for thee.’

—Massey H. Shepherd
in *The Oxford American
Prayer Book Commentary*.

A BISHOP LOOKS AT THE NATIONAL CHURCH

IT IS OBVIOUS to any sensitive person that the American Church is in a time of travail. We are struggling to learn how to live in a pluralistic society. Some see accommodation as the route—I see it as a disaster. Accommodation was not an answer for Israel in their struggle with the Baal gods, and it is not an answer for us today. We are involved in a struggle for control of the structures of the church, often for the purpose of advancing the goals of various issue groups rather than the welfare of the Church as a whole. These struggles have been both divisive and destructive. In the name of dialogue we hear proclaimed an abstract concept of love, which really means tolerance of all things and which makes truth meaningless—in fact making truth what you believe it to be. An example is the following quotation from a Diocesan Bishop's address less than a month ago.

"Human life has rather emerged through millions of years into new and higher forms of consciousness. So the mythical religious language of a finished creation, the fall, original sin and the need for a rescuing God becomes language out

of touch with our present perception of reality. The loss of this mythical framework has also rendered meaningless the normative portrait of Jesus as the divine rescuer, and the story of the cross as the sacrifice designed to pay the price of sin. These concepts are rapidly becoming all but nonsensical."

This quotation represents a literalism about scriptural teaching that rivals any fundamentalist literalism I have heard. One is certainly free to believe that, but not to call it the Gospel of Jesus Christ. There is a profound theological struggle within the Church that will not be healed with dialogue. Serious work is required.

The solution always begins at home. First, I believe that the solution is in God's hands and not mine. I believe, as does the former dean of Yale-Berkeley Divinity School, that the "peace of the church comes only through repentance, humility, and a desire for instruction from the Holy Spirit." I believe that I need to let go of the need to change my adversaries, and rather to focus on my own blindness. The same is true for the Diocese. We can repent of the fact that our convention was all white until 1965, that we did not admit women until 1972, that we have been blessed with a wonderful her-

itage and abundant resources and have kept these largely to ourselves. We need God's forgiveness and grace. It is in this context that we make our witness.

When we acknowledge that need for forgiveness and grace, new life, new mission, a new day is possible. What will be the shape of the Church 50 years from now? Or ten years from now? God knows. I do not. We need to be free to offer our best—not being stuck in an unseemly fight over issues. At the same time we need to proclaim the Gospel, boldly raise up a new generation of Christians, build up the Body, and let God use that witness in whatever way He will.

That has been our strategy in the Diocese of South Carolina. I am willing to stand on the certainty of God in Christ, crucified and resurrected, make hard decisions as they become necessary, but leave the rest to God. I believe our repentant witness together will make a difference. I believe the Holy Spirit will use it to build up the Body.

—The Rt. Rev.
Edward L. Salmon, Jr.,
Bishop of South Carolina.



NINE HELPFUL QUESTIONS WHEN PREPARING A TALK OR LESSON:

1. Have I begun and prepared this lesson with prayer?
2. Does this lesson point people to Christ or to me?
3. Are my illustrations personal enough?
4. Are the points practical enough?
5. Have I remembered to make a particular scripture the basis of this message? Do I make this scripture clear? Relevant?
6. Have I "let go" of my own goals for this class to "let God" be present in the discussion?
7. Would I be fed if I were sitting in this class today?
8. Is this class offering opportunities and encouragement for real growth or is it only conveying academic information?
9. Have I planned time for class members to share and participate?

—Frances Alexander Cade

'A SORROW FULL OF JOY'

Memories of 60 years of ministry

Ian Douglas-Jones began study at Wycliffe Hall, Oxford, in 1935 and was ordained in 1937.

ALL OF US WOULD probably agree with the first verse of John Newton's hymn on Christian ministry:

*'What contradictions meet
In ministers' employ;
It is a bitter-sweet,
A sorrow full of joy:
No other post affords a place
For equal honour or disgrace!'*

I can only thank God for a very happy 60 years in which the 'sweet' and 'joy' have greatly outweighed the 'bitter' and the 'sorrow.' But those of us who have reached retirement will find themselves following the Psalmist when he writes (Ps. 119:59, NEB) 'I have thought much about the course of my life' and we become very conscious of much that 'was left undone that ought to have been done, and done that ought not to have been done'. We remember with comfort that these things that we are unable to forget on earth have been blotted out, forgiven and forgotten in heaven through the mercy and compassion of our Redeemer.

The saddest day of a long ministry is that when the infirmities of

increasing age tell you it would be wise if you gave up taking services. But in doing so God shows that there is an old aspect of ministry which now assumes a new importance that will last as long as life lasts—the ministry of prayer which St. James calls 'powerful and effective.'

HARDLY SURPASSED

"IN THE PRAYER BOOK, that earnest age [16th century England], not itself rich either in passion or in beauty, is matched in a most fruitful opposition with overwhelming material and with originals all but overripe in their artistry. It arrests them, binds them in strong syllables, strengthens them even by limitation as they in turn erect and transfigure it. Out of that conflict the perfection springs. There are of course many good, and different, ways of praying. Its temper may seem cold to those reared in other traditions but no one will deny it is strong. It offers little and concedes little to merely natural feelings: even religious feelings it will not heighten till it has first sobered them; but at its greatest it shines with a white light hardly surpassed outside the pages of the New Testament itself."

—C. S. Lewis in
English Literature in the
Sixteenth Century

COMFORTABLE WORD

IN THE TRADITIONAL Prayer Book service we are offered four "comfortable words" just after the Confession and Absolution. They are observed mostly by their absence from our new liturgical ceremonies. But I know people for whom these words in that particular place have been instruments, not only of comfort, but also of genuine conversion. And I must speak also for myself, since one of them is my absolute personal choice of all the texts of the New Testament.

In the translation of Coverdale, preserved in the 1549 Prayer Book (and in 1928), the text reads: "Come unto me, all ye that travail and are heavy laden, and I will refresh you." An earlier translation, that of Tyndale (1534), reads: "I will ease you." In the King James (1611) it is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

And the text continues: "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Paul Tillich, the distinguished theologian, whose works of sys-

tematic theology are gathering dust in a thousand libraries, wrote a number of books of essays and sermons which retain their value. In one of his sermons he tells the story that when he was of an age to be confirmed (as a Lutheran) it was the custom in his parish church in Germany that each of the candidates for confirmation choose a passage from the Bible which seemed best to express his own personal understanding of his faith.

Tillich chose the words I have quoted here. He tells us that when he repeated this text as the symbol of his own personal Christianity he was asked with astonishment—even with ironic amusement—why he had chosen it.

"For," as he writes, "I was living under happy conditions, and being only fifteen years old, was without any apparent labor or burden. I could not answer at that time. I felt a little embarrassed, but basically right. And I *was* right, indeed. Every child is right in responding immediately to these words. Every adult is right in responding to them in all periods of his life, and under all the conditions of his internal and external history. These words of Jesus are universal, and fit every human being and every human situation. They are simple. They grasp the

heart of the primitive as well as that of the profound, disturbing the mind of the wise. Nearly every word of Jesus has this character, showing the unique difference between him, as the originator, and all the subsequent interpreters, disciples and theologians, saints and preachers."

I took this text with me when I began to study classical literature. I noted the difference, as well as the similarity of the great invitation Plato puts in the mouth of Socrates at the end of the *Gorgias*, although it took me many years to appreciate the moral continuity with Jesus, and his own astounding spiritual confidence and supremacy.

The Platonic Socrates says, "Follow me, then . . ." and invites us to continue the pursuit of justice and truth into the realm of right moral use of language through argument and philosophic discourse. But "Follow me" is a long way from "Come unto me." Jesus' categorical invitation and its imperative certainty bring us what George Steiner calls, in his wonderful book, something strictly primary, a unique "real presence." It demands and elicits a substantively different response.

Tillich adds: "Returning again to the passage of my early choice, I

feel just as much grasped by it as at that time, but infinitely more embarrassed by its majesty, profundity, and inexhaustible meaning." I think every one of us can share the embarrassment and the fascination of a great theologian for this miraculous word of the Lord.

The whole passage in which this singular text is located is remarkable indeed. It occurs in St. Matthew's Gospel, and it is one of those places where St. Matthew sounds like St. John. (St. Matthew 11:28) Jesus refers his own person and ministry to "the Father," and only in that context and in terms of that identification, goes on to say "Come unto me." But who is Jesus or anybody with the authority to say this?

People innumerable say, "Follow me," but, in direct juxtaposition with words spoken about the Father and the Son, Jesus says of himself, "Come unto me." St. John's version of this is "I am the way, the truth, and the life. No man cometh unto the Father but by (through) me."

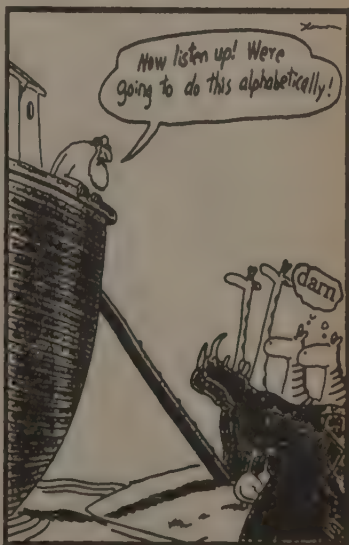
These are not the places in the New Testament for the fashionable, reductionist, and deconstructed Christianity to find any comfort or any warrant for its "world consensus spirituality." They are meant for everyone, and are wholly inclusive; but the defin-

ing element is entirely particular and exclusive. It is Jesus himself, proclaiming a relation to God unique and definitive. Otherwise than that self-awareness of a unity with the Father, "Come unto me" is delusional madness. No wonder the religious orthodox of Jesus' day tore their clothes, threw dust, and stopped their ears. Jesus' words, quiet and "comfortable" as they seem, are the most radical and disturbing claim ever made by anybody. We are brought to the point of deciding between insanity and spiritual reality.

The bringing together of the universal and the particular, the indissoluble identity of the general and the concrete, could not be more plain and unambiguous. It brings us also into the final mystery of God's dealing with us. You can interpret the whole massive effort of the Church as a response to this one dominical statement. Of course there is more than that, but nowhere else is Jesus' understanding of himself more plain, more personal, more categorical than in these simple words. The Church almost broke its intellectual back attempting to comprehend them without distorting them. The Creeds and Council of Chalcedon are the result, and the massive patristic literature the bedrock of this attempt.

We should never forget that at its heart Christianity is so simple that a child can grasp it, and so profound that the greatest minds cannot fathom its mystery.

—The Rev. William H. Ralston, Jr.
Rector, St. John's Church
Savannah, Georgia



—St. John the Divine
Costa Mesa, California

STRENGTH

THE REAL STRENGTH of Evangelicalism in the Church of England lay not in the pulpit but in the home. To those who believe that the typical Evangelical sermon was about hell fire, that the typical Victorian parent was Mr. Barrett of Wimpole Street, this may sound surprising. But, to judge from the memoirs and biographies, the Evangelical families of England were conspicuously happy families, and it was in hearts of Victorian mothers that Evangelical piety was the most signal and gracious of its triumphs. The characteristic religious experience of the Victorian home was family prayers, which as the Archbishop of Canterbury reminded them, brought the remembrance of God right into the heart of the home life from beginning to end.

The Church of England Evangelical was not shy about his religion because he had grown up into it from his mother's knee. Puritanism, it has been said, was the religion of the State; Methodism the religion of the heart; the Oxford Movement the religion of the Church; but Evangelicalism was the religion of the home.

We would do well to remember the tribute paid by G.W.E. Russell, himself an Anglo-Catholic, to his

Evangelical upbringing: "The Evangelicals," he wrote, "were the most religious people whom I have ever met . . . I recall an abiding sense of religious responsibility, a self-sacrificing energy in works of mercy, an evangelistic zeal, an aloofness from the things of earth, and a level of saintliness in daily life, such as I do not expect again to be realised on earth . . . Sit anime mea cum Sanctis. May my soul be with the Evangelical Saints from whose faith I first learned the doctrine of the Cross."

—Canon Charles Smythe in
Ideas and Beliefs of the Victorian



TERMINALLY TEDIOUS

"WE ARE A HOSTAGE to fortune on so many issues. Our agenda is terminally tedious—we have become a refuge for the pedant, the bureaucrat, the bore."

—Archdeacon Peter Broadbent, a senior official of the Church of England, on why journalists who attended the Church's General Synod last year "almost died of boredom" (Religion News Service).

CREAM OF THE CROP



AN unusual book about an unusual woman is the EPISCOPAL BOOK CLUB's summer selection for its 45th anniversary year. The author, Roger Lundin, is a professor of English at Wheaton College in Illinois and has written two other books presently offered by THE ANGLICAN BOOKSTORE.

EBC's selection is a fascinating biography of American poet Emily Dickinson (1830-1886) which focuses on her life-long struggle with religious belief, the first biography to delve in depth into her religious development.

The author shows that although she never joined the church and stopped going to church altogether around the age of thirty, Emily Dickinson stands, nevertheless, as one of the major religious thinkers of her age. Her poetry, in large measure about the "art of belief," tenaciously explores both the height and depths of human experience and addresses the perennial

questions of God, suffering, evil, death—and her "flood subject," immortality.

Lundin's biography points up that Dickinson's life and work remain of acute interest to those who contemplate matters of faith and truth today.

Emily Dickinson and the Art of Belief is available now – as a first selection for memberships (your own or as a gift) in the EPISCOPAL BOOK CLUB. Also available, if you prefer, is the spring selection, *The Truth About Jesus*, a compilation of the addresses given at the 1997 Truth About Jesus Seminar, or any of the past selections, listed herein. To order your own or gift memberships use the coupon opposite page 35 or, if you wish to use a credit card, you may call 1-800-572-7929 between 8 a.m. and 4 p.m. (Central Time) Monday through Friday, specifying which book you wish to receive as a first selection.

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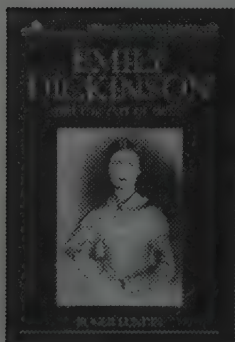
1953



The Episco

45th Ann

CURRENT



See "Cream of the Crop" on the preceding page for a description of this book.

AUTUMN



A collection of essays about C. S. Lewis, in observance of his centennial, compiled and edited by David Mills of the Trinity School for Ministry in Pittsburgh, Pennsylvania.

WINTER



The Bible and the New York Times, a collection of sermons by Fleming Rutledge of Port Chester, New York, columnist and participant in the Anglican Institute/ANGLICAN DIGEST conferences and contributor from time to time to the Digest.

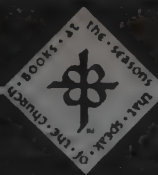
1999



The Collects of Thomas Cranmer compiled by Paul Zahl, Dean of the Cathedral Church of the Advent, Birmingham, Alabama, and C. Frederick Barbee, editor of THE ANGLICAN DIGEST and editorial director of the EPISCOPAL BOOK CLUB.

Book Club

Year



1998


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Signs of Grace: Sacraments in Poetry and Prose, David Brown and David Fuller; foreword by P. D. James. This anthology looks beyond the two main sacraments of baptism and the eucharist, or even the other five – confirmation, ordination, marriage, forgiveness and anointing at death. All

are seen in a wider sacramental framework which includes the natural world, people and art. **\$13, postpaid**

 *The Crown and the Fire: Meditations on the Cross and the Life of the Spirit*, N. T. "Tom" Wright. This volume of thirteen powerful meditations and sermons challenges readers to reassess their own responses to Jesus' death, His resurrection, and the continuing influence of His Spirit on those who follow Him today. **\$13, postpaid**

 *Permanent Things*, edited by Andrew A. Tadie and Michael H. Macdonald. This inspirational volume gathers eighteen essays on the work of C. S. Lewis, T. S. Eliot, G. K. Chesterton, Dorothy L. Sayers, and Evelyn Waugh. **\$12, postpaid**



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I BELIEVE IN THE CREEDS

THE CREEDS MAY SEEM to be a strange place to begin, but today, when "core doctrine" is a concept fabricated by an ecclesiastical court, and when bishops feel free to attack the foundations of the faith with impunity, we all need a solid rock on which to stand. *I believe in the creeds.*

Where the Creeds Came From

Creeds are as old as the Bible. Throughout the New Testament there are remnants of early creedal formulas that were used to instruct inquirers in the basics of the faith (1 Cor. 15:3-4, Acts 8:37, Phil. 2:6-11). Some of these may have originally been hymns sung at baptism.

As the early church moved out into secular culture, it discovered teachers claiming to be Christians who seemed to be saying things that ran contrary to what Jesus and the Apostles taught. So to refute heresies and to instruct newcomers, brief summaries of those teachings were made for catechetical purposes.

The first of these was the Apostles' Creed, an early form of which known to scholars as the Old Roman Creed appeared by A.D. 140. The Apostles' Creed was

based on the apostles' teaching, but not actually written by them. It took the baptism formula found in St. Matthew 28:19 and expanded it. By the 8th century the creed had the familiar form we know it by today.

The Nicene Creed was written at Nicaea in A.D. 325. It is longer than the Apostles' Creed and has some difficult concepts like "of the same substance," but its main purpose was to insist that Jesus is fully God. In the fourth century this needed underscoring because an influential heretic named Arius was saying that Jesus was only the highest creation of God and therefore not fully divine. I find that even today there are people in parishes (and even in pulpits) who want to say that Jesus' divinity was not eternally his, but rather something that he grew into, rather like an ultimate human development stage.

Then there is the Athanasian Creed. It dates from the mid-5th century and stresses the unity of the Trinity: "So there is one Father not three Fathers, one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after another; none is greater, or less than another . . . He therefore that will be saved must thus think of the Trinity."

I believe that these creeds challenge us to think through our faith. It is true that, according to the Thirty-Nine Articles, we believe the creeds "because they may be proved by most certain warrants of Holy Scripture." But that does not keep us from thinking. To the contrary, we are invited to ask of the creeds, Is this the Faith, is this Scriptural, is this what I believe?

Creeds Are Necessary

There is no doubt that in the past the creeds safeguarded the Faith from corruption. For example, the Apostles' Creed emphasized Jesus' humanity at a time when many said that he only appeared to be human. It also declared that the Old Testament prophets were guided by the Holy Spirit at a time when some wanted to jettison the Old Testament altogether. Our issues today may be different. But whether it is skepticism about the historical Jesus, or doubt about his resurrection, I am thankful that the creeds continue to define the boundaries of authentic Christian faith.

The Nicene Creed emphasized the full divinity of Jesus against those who denied it, and the Athanasian Creed emphasized the unity of the Trinity against those who tried to make Christianity sound like belief in three gods. I

find that the full divinity of Jesus and the three-in-oneness of God are still critical affirmations in the light of contemporary challenges.

The Creeds In Worship

I have always wondered why many Christians value the creeds as early confessional statements, and even agree that they are solidly based on Scripture, but do not include them as regular parts of worship. I believe that creeds help ensure that our worship is authentically Christian. Saying the creeds together brings continuity with believers through the ages and engages us with the depths of our Faith.

I like the "Amen" at the end of the creeds. It calls for my commitment: I declare with heart and mind; "this is my faith, this is what I really believe."

The Creeds Today

The creeds challenge much of our modern worldview. For example, when we say we believe in "God the Father Almighty," we bring together two things that our culture frequently separates. There is an "iron curtain" today between authority and love, says British writer Harry Blamires. Love is sentimentalized, and authority is made abstract, often vested in the state. I am brought up short when I



ponder how the "Father Almighty" brings authority and love intimately together.

Religious pluralism threatens the uniqueness of Jesus by saying that he is just one manifestation of divinity, appropriate perhaps for those of us in western cultures, but not absolute and unique, not the Savior of the whole world. I am glad that the creeds insist that Jesus is His "only Son," and is "the Lord." And the Spirit? With ghosts, angels, and cosmic forces vividly depicted everywhere, I find the confession that the Spirit is holy, divine, equal with, and given only through the Father and the Son to be a breath of fresh air.

Several years ago I was asked to visit a comatose and dying patient in a Toronto hospital. I arrived to discover that the only others present were some of his wife's Roman

Catholic relatives. They looked at me skeptically, as if to say, "Are you really one of us?" We chatted pleasantly, and then one of them, a young professional man, looked at me intently and blurted out: "Jesus Christ, true Son of God, true Son of man." It was a statement, a creed, but also a question asked of me. I looked him in the eye, smiled and said, "You bet he is." Instantly there was a deep bond, and we all joined in prayer.

—*The Very Rev. Peter C. Moore,
Dean, Trinity Episcopal School for
Ministry in Seed and Harvest
Mr. David Mills, Editor*



MAKES THE HEART SAD

AS I READ THE SCRIPTURES, the creed did not create the community. The community came first. Perhaps, in our time, we need to explore more vigorously what our existing community/congregation believes and is prepared to affirm, rather than attempting to enforce the consensus of an earlier community.

—*A Cathedral priest*

C.S. LEWIS COINCIDENCES

IT TOOK MORE THAN fifty years for the pieces of the story to come together: but in the Providence of God that is not a long period. It took more than fifty years for the threads to be woven into a pattern: thick threads and thin, bright and drab. But the fabric is at last complete, and it seems quite clear to anyone who contemplates it that while it was a time in the making, in the end it is exactly the tapestry that was meant to be.

The story begins with a college girl in the 1930s in love with the Middle Ages, who is fortuitously introduced to the monks of a community living in the spirit of St. Benedict. It includes a gentlewoman of means whose heart is touched by the thought of an Oxford don in the bleak years right after World War II when food is painfully scarce in Britain, and who sends what we have come to call a Care Package to him, although she has never actually met him, only read some of his books.

It goes on to include the family and friends of a Christian businessman who wish to make a generous gift in his memory to a small liberal arts college in the Midwest, and an English professor at the same college who has been deeply moved

and touched by the writings of the English don who received the food packages. And the dozen or so letters, which form the original collection, in time to include several thousand of the letters written by that don to hundreds of people, chiefly in the United States, and donated by the recipients for the benefit of scholars who will visit a special Center established at the college in question.

You will have guessed, I am sure, that the don is C.S. Lewis, the "Apostle to the Skeptics," in Chad Walsh's happy phrase, who has been the pre-eminent English language apologist of this century, and who now in the centenary year of his birth is honored for spreading the Gospel in literate, engaging, enduring books of essays and fiction, and most particularly in children's books, which have entertained the children of three generations.

The Center is, of course, the Marion E. Wade Center at Wheaton College near Chicago, which is the repository of the most significant collection of Lewisiana in the world.

One of the people who has come to the Wade Center as a student is the same 1930s college girl who loved the Middle Ages. Grown grayer and wiser, she has been lecturing about Lewis in a variety of settings over the past fifty years, from conferences in this

country and abroad, to "C.S. Lewis weekends" and study clubs and church school classes.

Most recently, she has been teaching Elderhostel classes in the theology and narrative of Lewis—at the same monastery she knew first in the 1930s—Holy Cross Monastery in West Park, New York, an Episcopal order.

It was at the close of one of these Elderhostels that Brother Robert, the Novice-Master of the Order, asked her diffidently, "Would you like to see some Lewis letters we have had for a long time?" Imagining that there might be three or four, she expressed her eagerness to see them—only to be overcome when Brother Robert gave her a cardboard box containing some eighty or ninety holograph letters written by Lewis. "We haven't known what to do with them," Robert admitted. "But we have taken good care of them because we knew they were important!"

The recipient of the letters was Mary Van Deusen, a North Carolinian. She had written to Lewis, the reader could gather from his replies, about many things: about Church, and about Faith, and about a daughter who had some problems. After the death of C.S. Lewis' brother in 1973, when Mrs. Van Deusen felt free to share the letters, some of them candid, she had sent them to the Order of the Holy Cross. The monastery had

remained there ever since.

It was a windfall—a treasure-trove—a gift to all Lewis scholars. Here were sidelights on Lewis and his brother that had not been known before; here was a mine of material to keep scholars busy for months. It seemed clear that these letters belonged at the Wade Center. By happy circumstance, the person to whom Brother Robert spoke knew exactly whom to approach.

It also seemed clear to Marjorie Lamp Mead, the knowledgeable Associate Director of the Center, that these letters belonged at Wheaton. Copies of the letters were sent to her, with the Brothers' permission, so that she could satisfy herself as to their value to the collection. The Center would be able to make a contribution to the Brothers, perhaps to add to funds to purchase property next to the Monastery. This arrangement was more than satisfactory to the Order.

The pieces of the tapestry had come together: the generous Southern lady who had saved the letters, the Brothers who had taken care of them over the years, the Center where the letters would be preserved, the college girl now lecturer who had known where they should be sent. It was a happy ending to a long story—but one where the Hand of God was quite evident to everyone involved.

by Cynthia H. Donnelly



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JESUS: MYSTICISM

HUMAN BEINGS in the course of history may conceive of other ways of being united with God. The advent of grace, however, both reveals and confers an entirely new and unique union of God with God's elect. Whether God can or does confer this "grace union" upon any persons outside the community of those who consciously profess faith in Christ is a matter of uncertainty. The Book of Common Prayer acknowledges those "whose faith is known to you alone." Let us not be distracted by that open ended theological discussion. Instead, let us speak freely as persons to whom it has been granted not only to belong to Christ but also to know that we belong to Him.

Jesus is the only Way to the Father. If any human being reaches the Father they do so only through Jesus. Jesus is not to be thought of as a kind of intermediary "guide" who would lead us to some other desired location. It is in Jesus that we know the Father. Seeing Jesus, we see the Father. Hearing Jesus, we hear the Father. Touching Jesus, we touch the Father. We enter into Jesus in His eternal return to the Father in grateful, filial love. We do not

simply draw near to the Father. We draw near to Jesus and we are found in Him, the One who is nearest to the Father's heart.

The Kingdom of God is not accomplished fully in our lives in one instant. It is a process of transformation realized during our mortal life-time and perfected in our death. Jesus is Himself the transforming process. Jesus progressively accomplishes His paschal journey in us. From one degree of glory to another, He dies to sin and alienated selfishness in us and rises to a life of love-union with God and with all that belongs to God. Jesus, the Beginning, is also the Way.

In the end, when we have been transformed fully by the renewal of our minds, we will know that we are in Jesus and Jesus is in us, even as He and the Father dwell in each other. In that Day we will have arrived at complete awareness in personal experience that it is no longer we who live but Jesus who lives in us. Then the words of scripture that we have seen with our eyes and heard with our ears will have become Spirit and Life in us.

—The Rev. William Wilson
Spiritual Life Ministry
Diocese of Alabama
and Founder, AMISTAD

SOLES & SOULS

LIKE ALL CHOIRBOYS, I suppose, I used to hate to kneel through the administration of the Holy Communion to a congregation. Our congregation was large; and the administration took a long time; and therefore we unconfirmed lads were sometimes hard put to it to find things to think about.

I remember one Sunday morning when my eyes turned to the long row of people kneeling at the Communion rail. For some reason, I began looking at the soles of their shoes, and it was an extraordinary moving sight, to me even then. These people, so many of whom I knew as giants and moguls in the congregation, were amazingly and secretly different, when you saw the soles of their shoes. There was a sort of anonymity about it, for one thing. But the moving reflection came as I noticed the differences. A pair of new shoes would be revealed next to an old, worn pair. There were holes in some soles, and some others had patches, and some were still of the color of new leather. Some were large and some were small. Some were stylishly narrow—others were broad and heavy.

All this simple fraternity of the shoes seemed suddenly to be a reli-

gious thing. Here was a moment when earthly differences didn't seem to matter. Here was a place in which people came, quite without regard to their differences, brought together in an astonishing unity around something that was bigger than any of them. So my childish reflection went; and so it still goes, for I have never forgotten it.

I suggest this simply as an unimportant parable of a sense of remembrance. It is precisely this brotherhood and humble, loving equality at the Table of the Lord to which the Church and the world alike are continually recalled by the remembrance. It is easy for us to forget what the unity of mankind is really like. The world is quick to erase the impression worship makes on us. But day after day, week in and week out, the Eucharist placards an unfailing remembrance of humanity's real nature in Christ. We can never quite forget what we are, for the Holy Communion continually reminds us.

Probably one of the most deeply loved of our hymns is Bright's "And now, O Father, mindful of the love that bought us, once for all, on Calvary's tree . . ." This is not only a deservedly loved hymn; to me it is one of the classic statements of eucharistic theology. And it moves from remembrance and wonder and awe to active

prayer, and then to our participation—"And so we come; O draw us to thy feet, most patient Saviour, who canst love us still! And by this food, so awful and so sweet, deliver us from every touch of ill: In thine own service make us glad and free, and grant us nevermore to part with thee." This is as succinct a statement of participation in the Eucharist as I know.

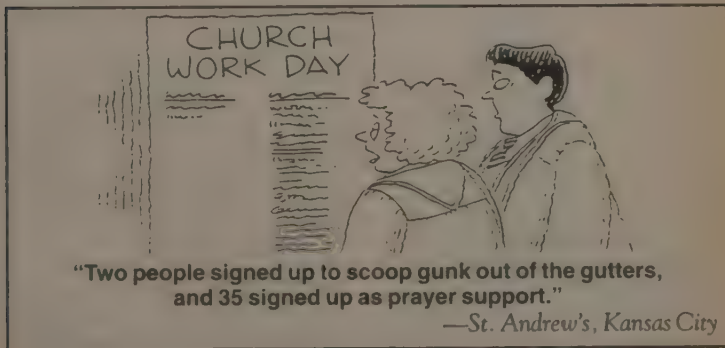
One of the surest lessons of Christian life is that there is no time limit on God's mercy in this life. There is no statute of limitations on conversion. The last day of a man's life is as new and as filled with promise as the day he was born. And the Holy Communion is built precisely on this truth. The love of God in Christ, that love which expressed itself "once for all on Calvary's tree," is an unchanging fact about God. At each celebration "We here present, we here

spread forth" to God "that only offering perfect in Thine eyes." And then we go on to make that love ours, to let God love us and win us and change us and hold us as He eternally means to do. He will not rest content, His love will not be fulfilled, until He has won us to Himself.

Therefore life is a continuing pilgrimage with God, toward God, never the same because we are never the same nor in the same place. And our communions are the great moments when we draw closest to Him in our pilgrimage, offering all we can offer at that moment, then going on in the power of God to a new offering tomorrow, which may, in God's mercy, be a little more complete, a little more full and free than what we could offer Him today.

—*Mindful of the Love*

The Rt. Rev. Stephen F. Bayne



BROUHAHA OVER COMMUNION

JONATHAN SWIFT would have appreciated the scandal most of all. And not just because it happened at his own cathedral in Dublin, with a cast of characters worthy of a scorching pamphlet. There was more to it than that. The 18th-century Dean of Dublin and the acknowledged master of English satire would have cherished the almighty brouhaha because of the light it shed on politics, on religion, on human nature and—most of all—on the enduring hold hypocrisy has on all of us.

So let me take you back to the beginning. Well, no one can quite take you back to the beginning of an Irish wrangle. They are all lost in the mists of ancient wrongs and never-ending hurts. It is enough to recall the well-understood basics: in Ireland today there is a republic called Eire, which is mostly populated by members of the Roman Catholic Church whose leadership is thought by some to be too conservative. There is also a new president of the Republic in the redoubtable person of Mary McAleese. She is not thought to be as conservative as the higher clergy, to put it mildly.

In both Eire and the mostly

Protestant British province of Northern Ireland, there is a four-centuries old institution called The Church of Ireland, which is not Roman Catholic and not Presbyterian. It is, in fact, Anglican—like Dean Swift himself.

Increasingly, of late, the Church of Ireland has been trying to play a bridge role between the two Irelands and their warring factions. Although small in its numbers, the Church of Ireland has won for itself considerable respect and influence because of its adroit handling of explosive problems. So when the new president of Eire attended an Anglican communion service at Christ Church Cathedral last December, it was thought appropriate enough—provided she stayed put in her pew. The scandal was that she wasn't content simply to make a presidential appearance. She went further. *She took communion from the hands of a non-Roman Catholic priest.*

Interviewed on Irish radio, the Roman Catholic Archbishop of Dublin, Dr. Desmond Connell, let the president know what Holy Mother Church in Ireland thought of this action. It was "a sham," he said, for any Catholic to take "sham sacraments" from the hands of a Protestant.

The archbishop went on, in language that offended Irish Roman

Catholics more than it did Irish Anglicans. No Roman Catholic should ever take sham communion from sham priests at sham churches.

This was too much for one very important foreign Roman Catholic diplomat. On Christmas Day, Mrs. Jean Kennedy-Smith, the United States' ambassador to Eire, and sister of the late U.S. president, John F. Kennedy, mounted the sanctuary steps of Dean Swift's cathedral with the kind of advance hoopla that only a Kennedy can muster. She then proceeded to take the sham sacraments of bread and wine from a sham priest.

Afterwards, she tried to "put paid" to Archbishop Connell by reporting to droves of journalists, waiting for her in the cathedral's narthex, that it had been a moving experience.

Members of the Church of Ireland hierarchy are being circumspect in their own commentary, which—considering the heat in the Irish media on the subject—is probably the wisest course: "It ill behooves Christians to be squabbling over what is a profound and wonderful mystery," said the sham Primate of All Ireland, Dr. Walton Empey, quoted in the sham Church Times newspaper. "The Church of Ireland is confident in . . . its understanding and discipline con-

cerning the holy Eucharist. It would be impertinent for us to comment on what is essentially a problem for another Christian church."

Dean Swift, I suspect, would have been more savage, and—to give him his due—he did leave us with the single best comment on the whole affair. It is a comment which still haunts Ireland: "We have just enough religion to make us hate," he wrote in *Thoughts On Various Subjects*, "but not enough to make us love one another."

—John Fraser in *The Toronto Star*
via St. Mary Magdalene, Toronto



SEWANEE SERMON

Preached in the University Chapel, Sewanee, on the Feast of the Transfiguration, 1911

"I determined not to know anything among you save Jesus Christ, and Him crucified."—1 Cor. ii. 2.

On this one occasion of my life, in this place, and upon this spot, I may presume to be somewhat personal. When the suggestion was made to me of this week, naturally the meaning and the possibly useful purpose of it came very powerfully over me, and long and very serious thought arose—of myself, of Sewanee and my forty years here, of the Church that placed us here, of the time, and the times, past and future. What have we done? What are we? What are we going to do and to be? In fact, the very first hint, some years ago, of such an occasion as this came to me coupled with some such questioning: What can we put, not only into shape, but into motion here at Sewanee, for Sewanee, for the Church, for our country and our time? No doubt such questions have come to many of us in the form: What new thing can we devise, what new interest arouse,

what new movement inaugurate? I suggest in anticipation what is probably a better form of the query: *How can we acquire the secret of making the old ever new, and keeping it so?*

We do not forever want new things; we want the art of keeping things forever new. The change we need is not in the things, it is in us and our hold upon the things—our life in them, our use of them, our labor for them. Let us remember that the Gospel is older than the Law, God's love than man's obedience. He Himself, the incarnation of our faith, our hope, our life, was before Moses, before Abraham, before Adam, before the foundation of the earth, as old as God, because He was God's love-disposition, love-purpose, Self-realization in us and in His world.



Our Lord spoke only of God and of man, and their mutual relations; on God's part, of love, grace, and fellowship or oneness with us (coming down)—and on our part (going up) of faith, hope, and love that make us one with Him.

He took the old things as they were, and He made them all living and new. When He took His disciples up with Him into the very high mountain, it was not really in Himself, but only to them that He was transfigured. They saw Him as the sun and His raiment as the light; they heard words from heaven, claiming Him for God and declaring Him to man. But their so seeing and hearing was only through the exaltation of their own spiritual selves and faculties. Jesus was always so, if their senses could but have perceived it.

How is it that our Lord Himself could live so continuously and so high? I am speaking of Him humanly; and speaking so, we must remember, however, that He had His deep places as well as His high, His darkness as well as light, His desertions and emptiness as well as His exaltations and fulness, His descents into hell as well as His ascents into heaven. But still, how could our Lord walk as continuously as He did upon the mountain tops, with such deep waters and desert places, such Gethsemanes and Calvaries always beneath His feet? We must look for very old and simple and human answers if we would know our Lord as He came to be, and was, the Way, the Truth, and the Life.

Let me then state, or restate, my

proposition and afterward draw from it one or more corollaries. The proposition is that we do not want any new outward truth or law or scheme in itself, but only a new, and ever new, inward relation, or relation of ourselves to the ever-old, ever-new truth. We want the spiritual art and science of a self-renewing and self-sustaining faith and hope and love.

The Jesus who was transfigured upon the Mount is He who is the same yesterday, and today, and forever. The subject of conference in the Transfiguration was the old story of the Cross. They spake of His decease which He should accomplish at Jerusalem. "I determined," says St. Paul, "to know nothing among you save Jesus Christ, and Him crucified." If we cannot get high enough, often enough, to get and keep these truths illuminated and glorified in our minds and hearts and lives, we must be content to remain in the dark. For what is Jesus Christ but God in us and we in God? And what is the Cross but the actual process by which all that is not God dies in us, and all that is lives and grows in us? And what other end or content can there be to our faith, hope, and love?

—William Porcher DuBose
Episcopal Theologian



AND IN ALL PLACES



◆ **CHURCH ATTENDANCE FIGURES** in the U.S. are about half the rate reported by public opinion polls, according to *The Christian Century*. While 40% of Americans claim to have attended a religious service any given week, the actual figures are 20% for Protestants and 28% for Roman Catholics. Americans also misreport how often they vote, how much they give to charity, and how often they use illegal drugs. About 30% of Episcopalians attend Church on a typical Sunday, with 70% staying at home.

◆ **A FILM** is planned about a clone of Jesus created from DNA extracted from the Shroud of Turin. The Anglican Evangelical Alliance pointed out that there was no gene for God and such cloning would be impossible since Christ's Divinity would not be included in DNA.

◆ **ABOUT 50 BISHOPS** have indicated they will boycott parts or all of the Lambeth Conference, according to the *Church Times*. The reason is the presence of 11 women bishops. The Archbishop of Singapore is the best known of

the bishops planning to protest the event.

◆ **EVENSONG** can now be heard regularly on radio. The Episcopal Media Center provides this service to public and classical radio stations at no cost. For information on programming this classic Anglican service in your area, or to learn how your choir can be featured, call 1-800-229-3788.

◆ **THE LUTHERANS** have stated that they could not enter the proposed Concordat if they "had to start believing that the historic episcopate is essential to the life of the Church." The proposed revisions are intended to make such a union more palatable to Lutherans, who also refuse to accept the ordained ministry of deacons.

◆ **VOICES OF SOUTHERN** Episcopal Church Women were raised in June at Kanuga to celebrate the rich history of Churchwomen in the Southern states.

◆ **HISTORIC CHRIST CHURCH**, Detroit, is refusing to gamble with its future. The parish

has launched a strong protest against placing casinos in that city because of the danger that the presence of three casinos on the riverfront would have on the church.

◆ HOLY LIGHT CHINESE

Episcopal Church, Cupertino, California, celebrated its 8th anniversary and the 5th year of their vicar's ordination. The Rev. Becky Shan founded the congregation as a lay woman in 1991 after she emigrated from Hong Kong and could find no Chinese Episcopal church in which to worship. The congregation now numbers about 40 communicants.

◆ A TIP OF THE BIRETTA to

St. George's Anglican Cathedral, Jerusalem, observing its centennial; to St. Peter's Church, Brenham, Texas, 150 years; and to the Rt. Rev. W.C.R. Sheridan, V Bishop of Indiana on the occasion of his 55th anniversary of priestly ordination.

◆ THE BISHOP OF CHICHESTER,

Dr. Eric Kemp, has been installed as a *Chanoine d'Honneur* (Canon of Honour) at Chartres Cathedral, the first Anglican to be made a canon of a Roman cathedral.

◆ KNOCKING ON ROME'S

DOOR: The Archbishop of Canterbury, speaking at Luxembourg's Roman Cathedral in April, issued a highly personal plea for the lifting of the Roman ban on intercommunion. Response from Roman Catholic authorities has been unenthusiastic.

◆ **PHILADELPHIA DIVINITY SCHOOL'S** 1958 graduating class held a 40th anniversary reunion dinner in May. The Divinity School of the Protestant Episcopal Church in Philadelphia was merged with Episcopal Theological School in Cambridge, Mass. in the 1970s. The PDS campus is now part of the University of Pennsylvania.

◆ **THE MASSACHUSETTS** Supreme Court by a vote of 6-0 ruled that divorced parents of different faiths can be prevented from passing their religious faith to their children. In the particular case, the father is barred from taking his three young children to worship or Sunday School.

◆ **PINK FLAMINGOS:** Members of the youth group at Trinity Church, Lawrence, Kansas, planted 200 pink flamingos on the church lawn to raise money for a summer mission trip to Mexico. Parishioners paid \$5 each to have

the plastic birds removed.

◆ **5,000 YOUNG MEMBERS** of the Church of England are expected for next year's Church Youth Festival in London. The weekend will conclude with Holy Communion celebrated by the Archbishop of Canterbury in the Wembley Arena.

◆ **GOOD NEWS** from the Church Commissioners of the Church of England. Having lost £800 million as a result of disastrous property speculation in the 1980s, the Commissioners unveiled the success of a new investment policy which has resulted in assets at an all-time high: £3.5 billion compared with the lowpoint of £2.1 in 1991 and the previous 1980s £2.9 billion.

◆ **130 YEARS** after its cornerstone was laid in 1867, Trinity Cathedral, Davenport, Iowa, was finally completed this summer by the gift and placement of a 131 ft. high spire and bell tower which now crowns the English Gothic cathedral. It is a gift to the parish by Elizabeth Haines, who is a third-generation member of the Cathedral Church.

◆ **MAKES THE HEART SAD** to read in a parish newsletter: "Due

to apparent lack of interest on the part of the junior and senior high people of the parish, youth meetings have been discontinued for the balance of the school year. We have also been plagued by a lack of adult help and presence with the group."

◆ **THE NEW CHAPLAIN** of the British Fleet is the Rev. Dr. Charles Stewart, a Church of Scotland minister. It is the first time a non-Anglican has held the post since it was established in 1876.

◆ **BISHOPS** of the Episcopal Church emerged from a closed retreat in the mountains of North Carolina in March brimming with optimism that they had experienced a "breakthrough" in their pursuit of collegiality. Most of the credit for the transformation was given to the new Presiding Bishop, the Most Rev. Frank Tracy Griswold III. As of this writing, many Episcopalians are looking to the House of Bishops for a response to the Bishop of Newark's latest attack on the Christian faith.

◆ **THERE IS TROUBLE** at Westminster Abbey between the modernizing Dean and the organist and choirmaster. The dispute is likely to be taken to the Queen

since the Abbey (as a Royal Peculiar) is outside the diocesan system and is under her personal jurisdiction.

◆ **THE ALL SAINTS' CHURCH CHOIR** of Men and Boys, Worcester, Mass., celebrated their 130th anniversary reunion this summer. Alumni came from 31 states and three foreign countries.

◆ **ATTENTION, HUMPHREY BOGART!** A part-time Anglican Chaplain is sought for St. John's parish, Casablanca, Morocco. An important opportunity — we're not kidding.

◆ **A CHALLENGE** to Church of England congregations to double their congregations by the year 2000 was issued by the New Millennium Challenge. The Archbishop called on churches "to be more welcoming, relevant, and challenging," and to encourage people to make a new spiritual start in 2000.

◆ **NATIONAL YOUTH WALSINGHAM FESTIVAL**, sponsored by Grace Church, Sheboygan, Wisconsin, will be Oct. 16-18 at the Proto-Shrine of Our Lady of Walsingham. Youth ages 12-18 may contact Sister Barbara Jean, SHN, Director of Youth Ac-

tivities, 1011 N. 7th St., Sheboygan, Wisc., 53081 for information.

◆ **HOLY TRINITY**, Brompton, in West London, is sending everyone in England an invitation to attend an Alpha course. This popular evangelistic/educational course is the project of Holy Trinity's curate, the Rev. Nicky Gumble. Holy Trinity has an average Sunday attendance of 2,000.

◆ **AND, FINALLY**, this from Atlanta: Second Ponce de Leon Baptist Church is located across Peachtree Street from the Episcopal Cathedral Church of St. Philip. Since the Episcopalians start Sunday services earlier in the day than the Baptists, members of St. Philip's were availing themselves of the Baptist lot, preventing Baptist Sunday School arrivals from parking in their own lot. The problem was solved by a Baptist deacon applying this bumper sticker to all cars parked there too early for Sunday School: "I'M PROUD TO BE A SOUTHERN BAPTIST."

◆ **KEEP THE FAITH**—and share it too.—Editor.





By Will and Deed



ST. JUDE'S RANCH FOR CHILDREN, Boulder City, Nevada, has recently received a number of bequests; among them, \$50,000 from the estate of Van B. Entricken; \$240,000 from the estate of Harry G. Parks; \$3,889 from the estate of Phyllis J. Bowers; \$75,000 from the estate of Ruth Tisdale; and \$61,908 from the estate of Ida Kiefer.

A **\$7 MILLION** bequest from an anonymous donor in Florida, who died in December, brought the final total of the University of the South's capital campaign to \$107.7 million.

\$250,000 has been given to Kanugu Camp and Conference Center, Hendersonville, North Carolina, by Mr. and Mrs. Robert S. Campbell, Gaffney, South Carolina, for improvement of the Mountain Trail Outdoor School.

\$50,000 to St. George's Church, Roseburg, Oregon, from the estate of long-time communicant Clarice Lockwood Finn.

\$100,000 to St. Thomas' Church, Plymouth, Indiana by the Mary

Jane McMillan Crowe Fund in thanksgiving for the priestly labors of William C. R. Sheridan.

\$5,000 to St. Matthias' Church, East Aurora, New York, from the estate of Ruth Berkeley, a long-time communicant.

\$2 MILLION to St. James' Church, Baton Rouge, Louisiana, from Paula Manship and John and Virginia Noland for a new activities center. (corrected from **II TAD 98**).

£230,000 by an anonymous parishioner from the sale of her home to provide funds to the Church of the Blessed Virgin Mary, Ilminster, Somerset, for repairs to the decaying stonework on the 15th century structure. For the woman, who now lives in a tiny cottage, the sale of the house is the culminating act of five years in which she has gradually divested herself of material things.





Deaths



✠ **THE RT. REV. ALASTAIR HAGGART**, former Primus of the Episcopal Church of Scotland and chaplain of the Lambeth Conference 1998.

✠ **THE RT. REV. ROGER W. BLANCHARD**, 88, V Bishop of the Diocese of Southern Ohio.

✠ **THE RT. REV. TREVOR HUDDLESTON, C. R.**, 85, who served as a bishop in Tanganyika, England and Mauritius and later Archbishop of the Church in the Province of the Indian Ocean.

✠ **THE RT. REV. STANLEY C. STEER**, 97, Bishop of Saskatoon from 1950–1970.

✠ **THE VERY REV. CANON LANCE SHILTON**, 76, former Dean of St. Andrew's Cathedral, Sydney, New South Wales.

✠ **THE VERY REV. G. CECIL WOODS**, 76, former dean, president, and professor of Virginia Theological Seminary.

✠ **THE REV. CANON CHARLES MORTIMER GUILBERT**, 89, custodian of the Stan-

dard Book of Common Prayer for 35 years and chairman of the Standing Liturgical Commission which was responsible for the 1979 Book.

✠ **THE REV. TERENCE J. FINLAY**, 91, Rector of St. Bartholomew's Church, Park Avenue, New York City from 1955–1978.

✠ **THE REV. DAVID L. JONES**, 68, president of Rainbow Life Ministries and associate at St. Ambrose's Church, Boulder, Colorado.

✠ **THE REV. JAMES T. LEWIS**, 93, a native of England who served the American Church in the Dioceses of El Camino Real, Washington, Oregon, and Northern California.

✠ **THE REV. BRIAN J. PACKER**, 73, interim rector of St. Luke's Church, Chickasha, Oklahoma. An Englishman, he served in the U.S. in the Dioceses of West Missouri and Oklahoma.

✠ **THE REV. BENJAMIN PAO**, 57, a member of the Execu-

† **tive Council of the Episcopal Church, former board member of the Presiding Bishop's Fund for World Relief, and rector of St. Gabriel's Church, Monterey Park, California. Born in Shanghai, China, he described himself as a fourth-generation Episcopalian, "the fruit of American missionary efforts in China in the 1880s."**

† **THE REV. ALEXANDER J. SMITH, 73, who served churches in Vermont and was Rector of St. James' Church, Essex Junction for 26 years.**

† **DR. RUTH JENKINS, 94, one of the first women to be elected to General Convention and instrumental in founding the National Association of Episcopal Schools.**

† **STEPHEN C. KAY, 39, Grover Beach, California, artist, sculpturer, and great-grandson of the Rt. Rev. F.E.J. Lloyd.**

† **MAIDIE NORMAN, 85, California Churchwoman and motion picture actress who appeared in more than 200 films. Her most famous role was as the maid in the classic thriller, "What Ever Happened to Baby Jane?", starring Bette Davis and Joan Crawford.**

† **WILMA WOOD, 73, former president of the Episcopal Church Women in the Diocese of Alabama, and wife of the Rev. George B. Wood, retired assistant at the Church of the Nativity, Huntsville, Alabama.**



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The Story Behind the Hymn'ARGUABLY THE MOST FAMILIAR
HYMNS IN THE ENGLISH LANGUAGE'

JUST BEHIND THE *Promenade des Anglais* in the peaceful churchyard of the English Church at Nice is a grave visited constantly by many from all parts of the world, for here lies buried Henry Francis Lyte, who has bequeathed to us two lovely hymns, now universally popular.

He was vicar of the fishing port of Brixham, Devon, on the south coast of England in the first half of the last century. A remarkable and gifted clergyman of the High-Church persuasion, he was born at Ednam near Kelso, Scotland, on 1 June 1793. Three times he gained the prize in English Poetry at Trinity College, Dublin, where he graduated in 1814. After various curacies he was appointed to Brixham in 1823, where he remained till 1847. He took pupils at the Vicarage to help out with the family finances, amongst them the future illustrious English Foreign Secretary and Prime Minister, Lord Salisbury. At that time the most general form of hymnody was still the metrical versions of the psalms, or hymns based upon them. So it was in 1834 that Lyte first published his *Spirit of the Psalms*, and in this collection

Psalm 67 became *God of mercy, God of grace* and Psalm 84 *Pleasant are thy courts above*. The greatest of them all, however, was his fine paraphrase of Psalm 103, *Praise, my soul, the King of heaven*. Indeed, for hymns such as these alone Lyte deserves to be remembered, but one greater and more famous was to follow, although occasioned by profound tragedy.

We are told that Lyte had a special desire 'to leave behind him something that would live to the glory of God' and in one of his poems entitled 'Declining Days' appears this stanza:

O Thou! whose touch can lend
Life to the dead. Thy quickening
grace supply
And grant me swan-like, my last
breath to spend
In song that may not die!

His prayer was to be answered literally, for in 1847 fate struck. Only 54, he contracted the dreaded tuberculosis, for which in those days no cure was known. On Sunday, 5 September, he preached his farewell sermon and assisted at his last Communion. Afterwards he retired to his study and an hour or so later emerged with the manu-

script of some verses which he entrusted to his daughter. Soon after he left Brixham for ever and set out for the sunnier climate of the Riviera. The journey tired him greatly and when he reached Nice he knew that his end was near. As he lay dying he asked if an Anglican priest could be found. Fortunately, there was none other than the Archdeacon of Chichester staying in the same hotel, Henry Edward Manning, later to go over to Rome and become Cardinal Manning of Westminster. 'Heaven's morning' broke for Lyte and he passed away on 20 November 1847.

But why is Lyte's grave so important? What were the verses he handed to his daughter at Brixham? They were the words of one of the most famous hymns ever written, beginning: 'Abide with me; fast falls the eventide' (it is probable that he had written it much earlier). It has brought comfort to countless mourners everywhere. It rings around football stadiums as well as great cathedrals and country churches. Some say that it is the most popular hymn in the English language; certainly it is so well known that equally many maintain that it is vastly overdone, mournful and sentimentalized. In reality however it is a glorious affirmation of faith and hope, strong

and confident:

I fear no foe, with thee at hand to
bless;
Ills have no weight, and tears no
bitterness.
Where is death's string? Where,
grave, thy victory?
I triumph still, if thou abide with
me.

Tunes have a great deal to do with the popularity of hymns. Lyte had his own melody for the words of *Abide with me*, but is arguable whether the hymn would have become so popular had it not been for the tune 'Eventide,' one of the many composed by Dr. William Henry Monk, organist at Stoke Newington Church, for the first edition of *Hymns Ancient and Modern* (1861). At a time of great personal sorrow, he had stood and watched the glorious setting sun and so gained the inspiration for his music.

Dame Clara Butt, the contralto singer who died in 1936, made famous her solo setting of the hymn, but it is Monk's 'Eventide' that persists today. The fine tune of *Praise, my soul* was composed in 1869 by Sir John Goss, organist at St. Paul's Cathedral and composer to the Chapel Royal.

—Canon Peter Harvey



NORTHERN LIGHTS



A QUIET ECCLESIASTICAL drama has been taking place in recent years as the Roman Catholic Diocese of Ottawa has begun the work of promoting the cause of two Canadians for sainthood. The case is remarkable, both because, if successful, it would be one of the only times since Mary and Joseph that a husband and wife achieved this status, and because the husband in question was the Governor General of Canada.

General George Vanier was a much beloved and respected soldier and diplomat who served as Canadian Governor-General in the early 1960s. (Canada is a constitutional monarchy with a mostly non-resident Head of State: the Governor-General is the Queen of Canada's representative in Ottawa). He and his wife Pauline were deeply devout; one of his first acts as Governor-General was to have a chapel erected in Rideau Hall, 'the world's smallest palace,' where they attended mass daily. They were great friends of the Anglican church in their neighborhood, St. Bartholomew's, where they often worshipped. Younger readers might know of them through their son, Jean, the saintly founder of the international

L'Arche communities for the mentally handicapped.

The process towards canonization in the Roman Catholic Church is slow; it requires, among other things, painstaking historical enquiry and the documented testimony of miracles worked by the candidate postmortem.

The Vaniers' cause ground suddenly to a halt recently when it was learned that the General, when a young man serving in WWI, had been ordered to command a firing squad which executed a man convicted by a military tribunal. Questions have been since raised as to whether a soldier will ever again be promoted for sainthood.

The matter raises many questions about what it means to be a Christian, and what we should be looking for in heroes of the faith. I am doubtful that modern historical enquiry will permit us many saints absolutely free of controversy or moral ambiguity. Mme. Vanier's cause had itself been questioned because, as an old, blind, and arthritic woman living at a L'Arche in France, she occasionally took breakfast in bed!

I am not even sure that apparently perfect examples of Christian living would serve us as well as

those who fell from grace and discovered forgiveness and reconciliation in Christ.

After all, St. Paul, who himself held the coats of those who executed St. Stephen, teaches us that our strength is made perfect in weakness.

As we grow older we may, by the working of the Holy Spirit, be weaned from our tendency to sin quite so much but we also increasingly live with the consequences of our sinful mistakes as they accumulate.

One of my prized possessions is a record of an English boy's choir singing, in their wonderful uptight way, the hits of Frank Sinatra. It is hard not to double over in laughter when a sanctimonious ten year old soprano intones, 'My way'—"I've lived a life that's full . . . Regrets, I have a few . . ."

Of course having lived a life that's full almost always means living with the consequences of our mistakes, the detritus of broken relationships, collapsed marriages, alienated children, sexual folly, alcohol and drug abuse, opportunities lost. If we're old enough to have lived a life that's full, we're damaged goods.

And yet the joy of our lives lies also among the sorrows: the wreckage is part of who we are. What hope is there for us, then, if the only saints are plaster ones?

The poet Frances Bellerby put it this way:

But the deepening labyrinth of
time
echoed with the grief
of all such love as mine,
severed, not by death but life.

And barred now is my door
against the accusing host
of the beautiful, the wise, the
good,
from the encircling past.

In many medieval churches, there are stained-glass windows that are wholly abstract—either because they were constructed during a ban on pictorial windows or because they are composed of the glass of windows shattered or burned during a war. Individually the shards—bubbled, distorted, and incomplete—are not much to look at. And yet, when assembled in a great multitude and brought to life by the sun, they achieve a coherence and beauty that surpasses all others.

That is what Christ achieved for us: the conquest of death and the redemption of our fragmented and damaged lives. In Christ the shadows are not obliterated but are seen to give our lives depth. Christ told his disciples to "gather up the fragments that remain," to draw us together into the heavenly life of Christ himself. "As a garment

shalt thou fold them up, and they shall be changed."

Our hope is that we too will be gathered up, that we will "know him, and the power of his resurrection." For it is surely in heaven that the illumination we know now, as if in a glass darkly, will so transform the whole of our lives—past, present, and future—that we will finally see God face to face.



—The Rt. Rev.
Anthony Burton,
Bishop of
Saskatchewan, is the
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Or else undrest.

She on the hills, which wantonly
Allureth all in hope to be
By her prefer'd
Hath kiss'd so long her painted
shrines,
That ev'n her face by kissing
shines,
For her reward.

She in the valley is so shie
Of dressing, that her hair doth lie
About her eares:
While she avoids her neighbours
pride,
She wholly goes on th' other side,
And nothing wears.

But, dearest Mother, what those
misse,
The mean, thy praise and glorie is,
And long may be.
Blessed be God, whose love it was
To double-moat thee with his
grace,
And none but thee.

—George Herbert

Taddled by Bishop Henry Parsley

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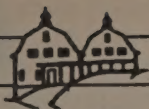
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HILLSPEAKING

ONE OF THE MOST common misconceptions about *The Anglican Digest* (TAD), now in its fortieth year, is that it is printed at Hillspeak. Visitors invariably want to see the press. Alas, there is no press! When Father Foland started the Digest in the garage of the rectory in Nevada, Missouri, he first had the little magazine printed in Kansas City.

When he and his colleagues moved to Arkansas, he contracted with Hurley Press in Camden to print the magazine and it was printed there for the next twenty years. In the early '80s Hurley went out of business and the magazine printing moved from Camden to Little Rock. Since then it has been printed, as is this issue, by the Democrat Printing & Lithographing Company.

For the first twenty years or so, TAD was a black-and-white magazine (see the reproduction on the inside of the wrap-around). The first four-color cover appeared on the Autumn 1980 issue and was a reproduction of a water color of the English landscape painted by Archbishop Michael Ramsey. The following year TAD went from a

"quarterly miscellany" to a bi-monthly publication with the dates of the issues tied to the Kalendar: Lent, Easter, Pentecost and so on.

In its forty years TAD has had four editors: its founder, the Rev. Howard Lane Foland (1908–1989); the Rev. James B. Simpson; Mr. Gene C. Pruett; and the Rev. C. Frederick Barbee. Both Simpson and Barbee are natives of Arkansas, the latter having been born some forty miles from Hillspeak.

TAD's editorial office has moved from Nevada, Missouri, to Hillspeak, to St. Louis, and is now located in Birmingham's Cathedral Church. Hillspeak remains the Digest's symbolic home and from Hillspeak it is mailed to every state in the Union and to some one hundred countries around the world.

As Uncle Walter would put it, "that's the way it was" . . . and, God willing, that's the way it will be for another forty years and more.

—The Trustees' Warden

Theses from our Cathedral Door . . .

MYERS-BRIGGS



HERE'S A LITTLE PERSONALITY test. Look at these two photographs of Anglican church interiors and vote for the one you like best. Express your personal preference! Which suits you? In which church would you prefer to worship?



On the left is St. John the Evangelist, Chichester (West Sussex) designed in 1811 by James Elmes. On the right is St. Margaret's Ilkley (West Yorkshire), designed by R. N. Shaw in 1878, with a painted reredos of 1925.

The church on the left is pulpit-centered and simple. The church on the right is altar-centered and ornate. Which do you vote for?

The point of the exercise is to show two representatives, in architecture, of widely differing aesthetics that (used to) exist within the same Communion. The point is to demonstrate by means of your vote

that church-aesthetics are rooted in personal preference, 'natural' gravitation, and issues of taste. Taste, which varies from individual to individual across the whole spectrum of human psychology.

Do we imply that whether you are sermon-oriented or sacrament-oriented is a matter purely of opinion? Is it purely a matter of subjectivity? No. What we are saying is that what you like in a church-setting may be as much a reflection of your 'personality' type as it is of any objective or measurable standard.

What then is *not* subject to per-

sonal taste, or choice, in matters of religion. There's the rub!

Both these photographs disclose time capsules of intense Christian devotion. The Chichester parish sprang from a revival of the Word of God in the Evangelical movement within the Church of England. The Ilkley parish sprang from a revival of sacramental emphasis in the Catholic movement within the Church of England. Both were movements of devotion to Jesus Christ, of which we need more today!

If you have that core devotion, dedicatory to the Jesus of history known to us now as the Christ of faith, then the aesthetic form of it is a thing indifferent. Yes, I prefer St. John the Evangelist. Yes, the Editor prefers St. Margaret's. But we are safe if we are hooked into the Word made flesh for the sake of us sinners.



Paul Zahl

—The Very Rev.

Dr. Paul F.M. Zahl

Dean, Cathedral Church of the Advent, Birmingham, Alabama

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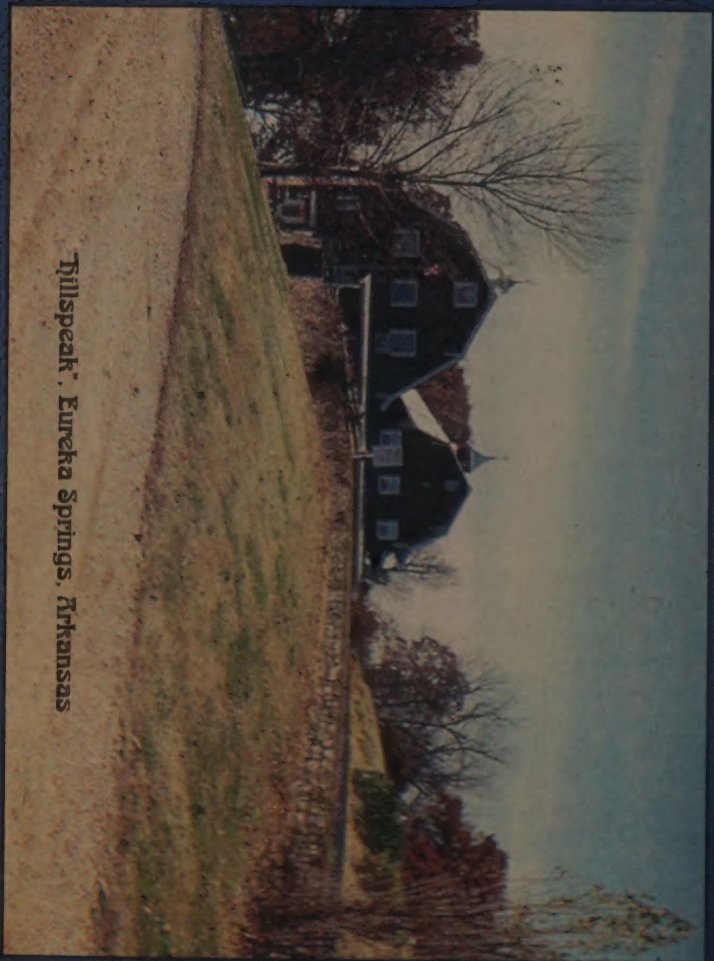
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